

it may know to be wrong. Then great care should be taken to keep children from these influences, because a habit once formed is very hard to break. A habit whether good or bad formed in youth is very likely to go with one through life. How much better for the children we see daily playing in the streets to be engaged in some useful employment, part of the time at least, and form a habit of usefulness and industry, thus one step will be taken towards the making of a useful man or woman.

Every act has its influence and an influence never dies. Do not let them see more of the street, or of the street loafer, than they do of home. Home has an influence which is stronger than death. Home *should be* a type of heaven.

The boy sees his father smoking and thinks he will imitate him and if he has or can get two cents, soon you will see him puffing smoke like his father. Children are great imitators and can very soon acquire evil habits. One can readily form a habit of intemperance by the free use of wines or stimulants upon the table at home and may cause a boy to become an habitual drunkard.

When a person yields to a thing he knows to be wrong, he unconsciously lowers himself by doing it. Look at the effect of the intoxicating cup! It deadens the sensibilities, shrinks the delicate tissues, destroys the power of will, in short it ruins both body and soul. The families of drunkards must suffer equally as much or more for the means that are spent for drink should be spent for food, clothing and the necessities of life. The young man who has the "almighty dollar" will be welcomed into the saloons and bar rooms and will not be kicked out until all his money is gone, and if he can dress well he generally will be taken into society regardless of his habits, and perhaps win some girls affections by occasionally treating her to a glass. It is not my purpose to cast a single shadow upon the fair sex to which we belong, but we know that the men and boys are not committing quite all the wrongs. Woman has a great influence over man and it has been said she can do the greatest good or the greatest evil. Which shall we make it? I verily believe if all the women, especially the young ladies would not associate with the young men addicted to habits of intemperance there would be a vast number reform, for they seem to enjoy the society of ladies from some cause, or better still, let them not commence these evil habits then no reformation will be necessary "for an ounce of prevention is worth a pound of cure." Total abstinence is the safest way. Don't let it enter the child's mind that it must do so and so because it is fashionable or because some one else with whom it associates does it and it does not want to be odd or behind the times, if *that* would be any injury to it, for it might be the foundation of great evil. But teach them to abstain from it from the principle of knowing it to be a harm to mind, body and soul. Let us teach them

the ways of truth and righteousness for His name's sake.

"By the hope of heaven within thee,
Oh! debase not mind or soul
Let not sin's own chalice win thee.
Dearest children shun the bowl."

N. Manchester, Ind.

The Sunday School

LESSON FOR MARCH 6

BY THE EDITOR

Jesus and the Sabbath—Matt. 12: 1-13

GOLDEN TEXT.—The Son of man is Lord even of the Sabbath. Matt. 12: 8.

LESSON THOUGHT.—Because the Son of man is Lord of the Sabbath is the best reason why it should be wholly consecrated to his service.

Home Readings

Jesus and the Sabbath, Matt. 12: 1-14.
The Law of the Sabbath, Ex. 31: 12-18.
Keeping the Sabbath, Neh. 13: 15-22.
Reward of the Sabbath, Isa. 56: 1-18.
The Joy of the Sabbath, Isa. 58: 1-14.
Vain Oblations, Isa. 1: 9-20.
The Heavenly Sabbath, Heb. 4: 1-11.

Introductory Notes

It is a little difficult to fix definitely either the time or place of the events of this lesson. As already seen Matthew does not follow a strict chronological order of the events as they occurred. The best authorities locate the events of the lesson near Capernaum and late in May. Parallel passages are found in Mark 2: 23-28; 3: 1-15; Luke 6: 1-10. Similar passages in Luke 13: 10-17; John 5: 8-11. On the Sabbath read, Exodus 20: 8-11; Deut. 5: 12-15; Gen. 2: 2, 3; Neh. 13: 15-19; Isaiah 56: 2, 6, 7; 58: 13, 14; Acts 13: 27, 42, 44.

This subject is one of great importance because it brings before us the subject of Sabbath keeping, one which at this time is of very practical import. Sabbath breaking is one of the great sins of this nation and our young people need to be taught the true principles of Sabbath keeping. The desecration of the Sabbath is one of the alarming things of our time. Sunday school teachers and parents and pastors should unite in making this a lesson of special help to all our young people. Let the great importance of Sabbath keeping be clearly taught, showing that a day of rest is an absolute necessity to the human race, physically, intellectually and spiritually. A proper regard for the Sabbath is one of the elements of true civilization, while Sabbath desecration tends toward barbarism. The purity of civilization can be maintained only by a proper observance of a day of rest in seven, a day dedicated to the Lord of heaven and earth.

Meaning of the Text

1. *At that time.* Rather at that season. *Cornfields.* Not corn as we use that term.

Our maize was then unknown. They were fields of wheat and barley. *Pluck the ears.* Luke says, "Rubbing them in their hands," to separate the grains from the chaff. The object was to satisfy hunger, and this was permitted by the Mosaic law. Deut. 23: 25. The Pharisees did not find fault with the taking of the grain, but with rubbing it out, which was classed with threshing, and was by them forbidden.

2. *Pharisees saw it.* They accompanied Jesus that they might find fault with what he did. *Thy disciples.* It does not say that Jesus plucked grain, nor is he charged with having done so. The charge is against the disciples. *Not lawful.* The Mosaic law forbade work on the Sabbath, but there was nothing in that law that would prohibit the disciples from doing what they did.

3, 4. *Have you not read.* Christ defends his disciples, and we suppose they had his sanction in this act. The appeal to what David did in a case of emergency would be unanswerable, as the Jews held him in high honor. The account is found in I Sam. 21: 1-9. Jesus said nothing about the Sabbath law, but defended his disciples on the ground of necessity. He argues that law must yield to human need. *Shewbread.* The bread that was set forth in the sanctuary every Sabbath. The twelve loaves were for the exclusive use of priests, but in David's case the rule was set aside because of the pressing need of hunger.

5, 6. *Profane the Sabbath.* They do this by labor in bringing and removing the shewbread, preparing fire for the sacrifice, slaying the sacrificial victims, and in the temple service in general. The Sabbath was the priest's busiest day, but the labor was ordained of God. *Greater than the temple.* Meaning either Christ, who asserted his right over the Sabbath as in v. 8; or he may refer to the principle of mercy set forth in verse 7, which should overrule all sacrifice. We incline to the former view.

7, 8. *Mercy.* Quoted from Hosea 6: 6. The law is expressive of God's love and mercy, and is not meant to be cruel. It must not be interpreted in any other way. *Love of the Sabbath.* Mark precedes this statement by the words, "The Sabbath was made for man" etc. As Lord of the Sabbath, Jesus has a right to interpret its true meaning. Being made for man, the law governing it must not be so pressed as to make it injurious to man, for that would defeat the object of its creation.

9-13. *Went—synagogue.* Either that same day, or a week later. *Withered hand.* That is, paralyzed. Luke says it was his right hand. *Lawful to heal.* The Pharisees watched him to see if he would heal the hand. Healing was allowed on the Sabbath in cases of life and death, but the withered hand did not come under that rule, hence they condemned the act as a violation of the Sabbath.

The Lesson Applied

1. *Closely watched.* One of the first lessons we learn here is that the Christian is very closely watched. The Pharisees were